2387
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Dallas, Texas

MR. NYLAND: All set? O.K. So, where do we begin? Usually, with an assumption. When I see people who come together for some information on Gurdjieff, I assume that you do know something about it, and particularly here, because there are many who have been associated with the ideas of Gurdjieff for quite some time.

I would like to make - I will be here three days; three evenings - I would like to make a concentrated effort in getting down to ordinary simple statements about work. So that we, more and more will try to get away from theories. There is already much too much philosophy in the world and there is really, comparatively, very little practice.

It's necessary to understand that, in order to develop the spiritual life, you have to make attempts; because, although it may exist in principle and, perhaps with a little bit of some SPARKS, it is not going to grow by itself. It's unfortunate. It would be, of course, much easier and also much more rewarding if a man when he lives on earth would be po - able to have an inner life that also continued to grow the same way as his physical body. But apparently - (?) there is a limit. Of course, you know there's a physical body, it stops at a certain height, average. There may be some giants, but in general we stop growing, as we say. And the same happens with the feeling, it stops growing. And, the mind also, stops growing. I don't mean, of course, that there are more facts that can be added to an emotional or feeling state? And that the body physically can acquire more and more dexterity. And that the mind, of course, can have, in the brain, more and more facts. But, that simply is an accumulation of

certain things which are really there, in the same kind of principle as the new ones that you added to them. And to be able to have original thought, or the possibility of further growth in your mind, or the question of deepening your emotions in a very definite way, not just adding a little bit more energy of an emotional kind to a feeling. And, of course, the dexterity of the physical body also ends when you cannot do any more. That is, you have accomplished whatever you could do and most likely have lost interest.

Whatever the reason is that man on earth happens to be that way, let's leave it alone. I would like to concentrate on these three evenings in talking about work itself. The reason, obviously, is that theory, you have already more than enough. You have been listening to tapes. There is enough of that kind of thing. You have ALL AND EVERYTHING, which I hope you have read three times. And then you are up against it, because what is it that you now have to do to apply it in ordinary life?

I'm not neglecting the enjoyment you can have by read ing, and even talking about it. And even that you can call study. But it doesn't bring you very much further because, from the standpoint of where we look at life, it is just a horizontal plane - (?) in which you make different concepts and thoughts in different connections and associations, but there is very little originality, and we can quibble about that. Because every once in awhile you may read something, that you would like to apply in your daily life. And I'm afraid that when you're honest, you will will be up against it.

Also, you might say, that you have certain tendencies which you don't like, and you don't want to have them any longer; you fight against them; and you substitute something else for them. Because, there is only a

certain quantity of energy that is available, and when that is rearranged, the quantity remains the same.

We make a distinction between people who are unconscious and people who strive to become Conscious and Consciencious. Then, as Gurdjieff would say, who then would have a will. The only way by which one can reach that kind of state is based on an experience. An experience will give you understanding. Knowledge, by itself, will not give understanding. Knowledge will have to go through a period of an experience. Experience, as far as the knowledge is concerned, is the application, in your life, as you live it. The same way as you will never get dexterity from sitting at a desk. You have to learn to become a carpenter. In this sense, you have to learn what to do with your inner life in order to develop it.

So, we will talk about work. And I would like very much that those who have questions, would ask. I have listened to some of your tapes, and also the answers you have received from a few people, because there are now four groups here in Dallas. And it's a very lovely occasion and I'm very happy about it. I'm sorry that I haven't been here for a long time, but it's not entirely my fault. Now maybe, with coming now, and seeing if there is a possibility of further progress, you might even wish me to come back; and perhaps I will.

I would like to try, as I say, to concentrate as if these three days are, for some of you, a possibility of becoming clear about the principles of work and let's say tonight, that you apply it tomorrow, that tomorrow

evening we could perhaps talk about the results you have obtained or whatever has been your experience. So that then, at such an evening, we could talk about what to do and how to face such problems in order to try to solve them. So that then the third day, that is, the Thursday, you will again have the possibility of applying certain things in relation to, perhaps, a task you have set for yourself, and then again on Thursday evening report on it. Reporting has to be done in great honesty. You have to be very honest about your attempts. An attempt, the way we mean it, is to put to practice something you know - the application in your daily life - which is unconscious - of something which has a Conscious nature to start with; not conpletely Conscious, definitely not Consciencious, and quite far away from having any kind of a will. It has to lead to an understanding of what you are working with; that is, you are working with yourself as a tool, and in the process of wishing to work, you sharpen the tool. You also will, perhaps, create a possibility for development of that tool, for those particular possibilities which exist now as a possibility only; and which, because of work, on yourself, might develop, so that the potentiality becomes actual. We say in a very general way, that the feeling is only in existance as 50% when it could become hundred, and that the mind only exists for about 2% and could become a hundred. As far as the physical body is concerned, it exists, of course, as 99%, represented by scales, to note scales in the DO-RE-ME; for instance, the physical body is represented by a scale up to SI-DO. Not DO, but SI, because SI growing over

into DO would mean death of the body. That what exists for an emotional or a feeling center is as the body, also represented by a scale up to the note FA, and for intellect,we simply say, all there is is DO. The whole scale of intellectual body doesn't exist.

One has to have, to some extent belief - in an application of knowledge, that it will give you that which you wish to achieve. Otherwise you wouldn't start. If you wish to start, you have to have a reason. There has to be a motivation why a person wants to work. Because it's not easy. It <u>can</u> give you results. If the results are desirable you will have a wish, that you actually want to continue to work, regardless of difficulties which are in the way.

You also have to understand, that the acquisition of knowledge in your brain, or even associations with your feelings, will not get you very far. As I said, just a little bit churning around of different kind of thoughts in different positions and different associations. But, for instance, you will not reach a state of an understanding of impartiality. And you will never understand why time affects you so much that it should be eliminated. These are two Concepts that are difficult to understand. And we start out with a very simple statement, that I wish that something of an objective nature could become aware of me in my unconscious state. And that then, that what is observed by this entity of objectivity - sometimes called an "Objective Faculty", which, when it starts to function, we start to call an 'I' - that that accumulates knowledge about myself which is truthful. By"truth", we mean, in this case, that is not subject to my own interpretation. That it is the actuality of the truth which I can reach at the time when I make

such an attempt. It's quite possible that the Truth itself as a concept enlarges, or becomes clearer as I go along. But I'm not living in the future; I'm living in the present moment, and therefore I can only go as far as the present moment will allow me.

As far as this question of time is concerned, it is a very difficult one. It really should be a concept in which time, which we now measure by a certain something that affects one and as it were, goes through ourselves. It is that time, as a concept becomes clear to ones self only when it is engaging myself. Because before, it is associated with anticipation, the future. After it has left me, it has become the past and is memory. And only reality of time is when, at the present time, when time exists, it is registered as a moment of existence. In that sense, this concept of time, loses its dimensionality.

But I say these concepts are rather difficult, and you must not bother too much about it. A little of theory is very good as salt for a meal. You want it to be palatable, but you don't want to over eat.

There will be many more things that we can talk about and explain when you have questions. The reason for asking for questions is simply that there then is established a contact. I don't know you, some of you perhaps I've seen. A few, I think, did come to the Barn in Warwick; but in general, you are just a group of people. And, I hope, interested in the ideas of Gurdjieff. You know a little bit more about me, because some of you have heard some tapes. So now, we can exchange on the basis of your questions, and with an answer, if I possibly can give it, if I can make it clear to you, what I would do in case a question has to do with what to

do. Or a question may have to do with clarity which is needed in order to proceed. Or a question may be related to an attempt you have made, wishing to know if you're on the wrong road or the right one. And, in general, a question may have to do with your wish to continue to work if you feel that in so-called working on yourself you have reached certain results, and are such results really in line with what you ultimately wish to accomplish?

So there are many factors involved in this kind of discussion. There is an aim you should have for yourself. It has to do with an understanding of what you are, representing life as a human being on earth. It is also a question of understanding this existance of yourself as a means to something else, and not by itself just as a lifetime between conception and dying. It also has to do with the acceptance of life as it happens to be in the form of a personality and wishing, as we say, to set this life free - free from the form in which it now appears. That's quite a philosophical question and we can talk about it if you wish. But it has to do with a desire on the part of people as they are living, to take on responsibility for their life, and by 'life' I don't mean now, just the existance of your physical body. It's quite obvious, that when the physical body is in danger, you wish to protect it, for some reason or other. You don't want to die. You are sometimes quite afraid of it. But at the same time, what makes your body alive? We say sometimes it is the life force, existing, maybe universally. In any event, noticeably within ourselves, an account of which we have certain abilities of the physical body and the feeling and the mind, functioning. All this as a result of life as a force existing within this form and creating forms of

behaviour or forms of activity, physically, emotionally, or intellectually And that if one wished to protect that life, you have to have a very definite motivation why you want to take that responsibility. You can say very well, that if such life of yours has been created by God it is up to Him to take the responsibility. To some extent it is true, because if you don't take the responsibility, your life as life force will return to the totality of all life existing. And you might say that happens to be probably, under the management of the Lord. Although we don't define God very easily, and each person has his own concept of what his God is like and what his God is supposed to do. But when it comes to taking on the responsibility for your life, that is a different kind of a question. Because if you do take that, to whom will you be responsible. And why should, even, the thought of wishing to be responsible for your life as a whole as you now have lived it or are living it, and where you were not responsible for the existance for it, at least as far as you know now - why should you take the responsibility?

There is in each person, inherently, a very small part within himself which we call essentially, Essence. It is from there, where this kind of notion starts, that my life is worthwhile and that I have to protect it, and see that that what is being done with it is done in accordance with my Conscience. And that then, in solving that particular problem in that way, I will reach a certain state. First, a certain freedom given to my life, which is now in the form in which happens to be, and which ought to be set free. Looking at life, as it were, when it is born and enters on this world, that it cries, indicating that, perhaps, at that time there is

rebellion on the part of the life force to be encased, as we sometimes say, in prison - in a prison of the body. And that it rebels against that, wishing to be set free. And that for the reason of such existance of life now being bound, there is the necessity, at times, for certain people to realize that they have to do something about that problem, and for that they take the responsibility. It implies that they wish to set their life free - not because they wish to enter into Heaven, but they want to have this life of themselves; have a chance for doing what it can do and ought to do by itself, without being dependent on the physical body as a Crystalization, or on the law of gravity as existing on this earth. And whatever other philosophy is now suitable for your own thinking, you can simply apply whatever you wish and extend your thought in that direction - whichever way you want to do that, it is up to you to find out the real reason and the meaning of your own existance. And that is what we are trying to find. How to find it? By questioning. By constantly asking, what is taking place? By knowing, at any one time, in any kind of condition what you are; starting with the fact <u>that</u> you are; gradually understanding <u>what</u> you are; afterwards, perhaps, finding out <u>who</u> you are; and then maybe, <u>how</u> you are.

The purpose of a man is to try by doing a certain task in relation to his life, that what is demanded of him. If one does not believe in that kind of an order; that you are responsible to someone, and that you are part of the totality of the cosmos and the universe, there, of course is a great deal of nonsense in talking about work. And then, don't become interested in Gurdjieff. Gurdjieff is demanding, but if possible to verify what is being taught. And then, if your own experience indicates

That you will have an answer to some questions which many times you don't know what to do about; or that it might give you more insight into a reality of what you are in actuality; or that it is possible that forces ~~that~~ which are now governing you more or less mechanically will then be harnessed in a certain way under the management of what we call the 'mediator', coming as it were from above to help you as a guide in your life and to stimulate you in your efforts to wish to work; that then, ultimately, there is a possibility of that kind of ~~a~~ freedom and an understanding in which that to what you usually aspire, without having any chance to reach what you wish, - could be converted as energy into a wish for inspiration which would come from inside of yourself, and then stretching out towards the direction of Heaven, will bring Heaven down to the atmosphere of your life on earth, and in the further application of such thought and feelings, that gradually, that what is heavenly can start to live within you.

There are many ways by which one can express these kind of concepts. And I don't want to theorize about it, because, as I say, we want to talk about work. But, this little introduction might indicate the kind of level your questions should have. Because I will not hesitate to tell you when they don't reach a certain level, that I have absolutely no interest in answering them.

So please tell, what is on your mind; if possible, what is on your heart.

C. M. Gordon: Mr. Nyland . . . This is C.M. I had, uh, something that

was different, or new in my work attempt the other day, and I was wondering if it might be getting off the road. It was when I was walking back and forth at noontime in the office and trying to have the 'I' present to me and I had a very strong feeling, and I got to wondering if I should try to get used to it or try to eliminate it, but I had a strong pleasant feeling, . . . like I was with a very close friend, as if someone were with me; and, uh, actually, it, it was a distraction at that time, and I didn't know whether I should try to get used to that or I could, of course, eliminate it, if I tried.

MR. NYLAND: No, I would welcome it. Anything of that kind as an experience most likely has something to say that is of value; particularly when it has to do with, as you say, an 'I', as if that were present to you. It doesn't matter how imaginary it may be. It can give you a certain impetus and a desire to wish to continue to find out what such an 'I', if it were there, could actually tell you. And I think it is in general in the direction of the acquisition of more knowledge about oneself, when one has experiences which are a little bit out of the ordinary. And I always would try to imagine why it is that such an extraordinary experience happens to come to one. It may be an influence of something that you have not known before, which then happens to pass by and affect you. It may also be, a certain state in which you are yourself, by which you become open to receive information of that kind, which before you were closed to. But in any event, that what takes place even in imagination or in reality and not

knowing exactly what is what, one assumes that that what can exist and does exist in that way, has a meaning and wants to tell you something. It is a very simple matter. One simply waits and see if it actually starts to talk , as it were. If it doesn't, it might leave a person with a desire, as a wish, for more understanding. It also might tell a person that he is sufficiently sensitive to receive information of that kind, where maybe, sometime before, he was not that open. And in the third place, it will help a person to understand, that as a personality, he is two-fold. It is just the outside appearance, which is ~~the~~ a personality, as far as the eyes of other people are concerned. But that what belongs to his own inner life, and which is not usually noticed, and is, in the beginning, quite definitely very small, that one starts the habit of belief that such inner life actually could develop. And this is rather the solution of a condition in which one's life is found by oneself, that then, there is very definite desire to find out, if it's possible to reach a state of an inner life condition, which, after some time, could really become the point of gravity for one's life, and that thereby that what is now body, or physical appearance, gradually loses its value; and in that sense, perhaps, even can indicate that a person could prepare himself for his own death.

I think it is very good to have an experience of that kind, I say, I would welcome them. I would even, if I were religious, pray to God that such things could happen again, because they encourage me to place the emphasis where ones life really belongs. Physical life, as we live

it on earth, just happens to be little bit of an existance. But the reality of a man is much more in his potentialities. And if a man can see his life on earth as a stepping stone, perhaps explained by means of the differences of reincarnations, or different levels of experiences, that then, any kind of a realization which points to the possibility of something else existing of a higher level of being, is encouraging for a person. And then, using that what he has, as his ordinary existance, for the purpose of further understanding of what might become, or what might be, or what he could become, if he could develop. I think it gives encouragement. In that sense, even - again religiously - one can be extremely grateful for having an experience of that kind. You see what I mean?

C. M. Gordon: Mmm huh . thank you.

MR. NYLAND: Yah

Melvina Ewing: Uh . . . This is Melvina.

MR. NYLAND: If you . . . uh . . . you give your name, if you like.

Melvina Ewing: Melvina Ewing

MR. NYLAND: Yes

Melvina Ewing: Uh, I had a question about when you make a work attempt and you try to, and you . . . have for just a split second, this objective faculty and whatever you are trying to observe . . . How do you bring about more the uh working of the 'I', or feeling that the 'I' is present?

MR. NYLAND: That is quite obvious question, isn't it? Because it is the experience of every person who tries to apply so- called work to himself, that he then experiences, maybe a moment any existence of something which we call an 'I' which will give some kind of information about oneself,

and then all of a sudden, again disappears. And particularly, when that kind of experience is a little bit out of this world, and because of that, might become intriguing, and also desirable. So there is much more reason, then, to wish to see, how can I continue that particular kind of state, when it seems to be destroyed, and does not easily come back. For that, I think, I would like to ask you, have you any real clarity about what does take place when I say, " I wish to work on myself?" I will help you, because it is not easily formulated, unless you have made attempts to do that. And many times there is not enough clarity. You see, I have . . . I come in contact with ideas of objectivity through reading, through hearing about Gurdjieff, through some form of esoteric knowledge. Because, this question of esotericism is not just the only, the only person who possessed it is Gurdjieff; it has existed throughout all ages, as long as man existed on earth. It was inherant in the creation of Earth, and the creation of mankind <u>on</u> earth, for a definite purpose to maintain the universe in relation to what we call a cosmic ray, where the earth was at a certain place, and where mankind, as forms of life, were essential for the maintenance of this earth, and particularly after the catastrophe of the moon splitting off, for the maintenance of the moon. And the saving grace, in that kind of an aspect, which we simply call the involutionary current in the universe, is that, in addition to the moon, existing then, as a separate part, from this earth, there was something left over from the original form of life, and became anulias, which we say is a little

bit of a planet or a moon - kind, a little moon-lit on the other side of the moon.

Now the purpose for the existance of mankind on this earth, is simply to help to continue with the laws as have been prescribed by the universe as a whole. Perhaps you might even say, 'intelligently conceived.' And whatever now one wants to call God, as a manager or a God, all-father, all-mighty, whatever it may be, it is quite obvious that the earth has a certain function to fulfill, in the relation to the solar system with which you are a little bit acquainted. And that then, this earth as it is now, could, perhaps, become, a planet, if we follow an idea of Gurdjieff, that the planet earth is unfortunate and wishes to become fortunate. That is, wishes to re . . . reach a certain state where it answers to its own existance in a Conscientious and Conscious manner.

Now, this particular work that one is doing, is very much comparable to this condition of the solar system. That is, if one's body is really the earth for oneself in ones own solar system, the feelings are the representatives of . . as . . planets, in that same solar system. And the sun is represented by one's brain. We leave the brain out for a little while, because it is not functioning correctly, as yet, as Consciousness. But the attempts for work on oneself start with the wish, which is inherent in my feelings, wishing now to understand what I should do in order to set the earth, as it were, free. The earth being my body. In order to set it free, I have to become impartial to it. As long as I have any kind of a feeling about my body - we say

liking, disliking, criticizing it, describing it, whatever it may be I am part of the body in a form of identification. If I want to set my body free from my feelings, if I could observe this body for whatever it is, then I have to become impartial to it, because, as impartiality, when that exists, I have no further wish for any description, or a wish, for any possession, or not even a wish for an association.

And so work on oneself is based on this principle: How can one, in one's ordinary life, understand one's body and the function of it. For what is it needed, and why does it die? The answer to that question is, that the body, as it has been given to us, and what we call now a personality, has two functions to fulfill. Perhaps more than one, more than two. One is, the maintenance of oneself on this earth, for which we receive food, or take it; for which we have air, which we breathe in; and for which we receive; impressions which are digested by the brain. That is a very simple statement of why our body should continue to live when it is fed properly.

The other is, the question of the location of certain organs, which are now potential and which we call feeling and a mind. Wishing then, to determine what could be a feeling, if I deepen it and become emotional, and what could become of the brain, or the mind itself functioning when it starts to develop. The ultimate aim is what we call the formation of an emotional body, which we simply call Kesdjian; and for the intellectual functions, the formation of a third body, which we call 'soul'.

Now my aim with Work, is that I have a wish for the development of such entities which at the present time are not as yet developed, and which will have the power to set my body free. Try to think about what that means. If they can exist, and let the body be free, the body itself can die and that what then is in existance has a spiritual value, and no further interest in matter. Then, one would have an understanding of what is the reality of the Spiritual World, about which we talk many times, and we think about, that what will happen when a person will die. It has to be understood, that these kind of questions have a much deeper meaning and are to be seen in perspective, in relation to something that is of much larger proportion.

So now I wish to work. I say that. It means I want to receive information about myself so that then that what is the actual fact, is the truth for me. Then, using this truth as facts of existance, for the basis - like a foundation - for the building up of that what is now potential emotionally, and what is potential intellectually. So I have this wish - I wish at the same time to create an 'I', which has these kind of qualities. We can leave alone the fact, for a little while - it is not necessary to prove it - that the 'I' is in that beginning, 'as if', imaginary. It doesn't matter very much, because as soon as the 'I' starts functioning, it becomes real. The functioning of the 'I' is an observation process, carried out again, in accordance with two principles. The observation itself has to be impartial, and observation, as observation, has to be recorded in the moment when it happens. Again, it is not necessary to illustrate why it has to be submitted to such rules.

But my work is very clear - I have a wish. I don't know ~~why~~ sometimes why I have a wish. It is based on a motivation. The motivation is based on a little bit of knowledge I have of myself; or the realization that I have to do something about myself in taking that responsibility. Whatever it may be, I say " I wish to work" At the moment when I wish to work, I create this 'I' to start observing me. The 'I' is an entity, which is made by me, to the best of my knowledge and capacity, out of the material which I now possess. Such material is now completely unconscious. I make, as it were, for this 'I' a shell in which real life can exist. Because if it is real life ~~that~~ which is free, it is different from the life of myself. When the 'I' is created by me, as far as I can go, I ask God, to give life to this 'I'; so that the 'I', then, can function as a superior entity, of a Conscious and Conscientious entity, regarding myself when I, myself, am unconscious and I have no Conscience to speak of.

Do we have to . . .? Alright . . (tape change)

So now, I take myself, as it were, by the hand. I say, "I wish to work; I create an 'I'; I hope God will help me.' There should be an attitude like that, because I'm engaged in a very serious process. It is not just ordinary. It's not just flippancy. It is not just curiosity. It's a very definite wish . . .for myself to understand my life, in relation to something that is higher. And it may be an archangel, and it may be the all quadra maintainer, and it may be algamatant, or it may be St. Peter, or it may be God Himself. It doesn't matter. It is higher than I am. And when I wish to aspire towards that, I have to have the proper attitude of, if it can be done,

of gratitude; and, humbleness if it actually ~~can~~ can be achieved.

So you see, work on oneself is not just like reading a book. It means it is of tremendous importance to my life. Because either I work, and by means of that I will have a chance to continue with my life in a spiritual sense, or at least be able to do certain things while my life lasts on this earth, in order to prepare for death, or the freedom from my physical body. Or, if I don't wish to do anything about it, I will just live like an ordinary human being, fulfilling the functions of maintaining this earth. And perhaps, even, having to repeat exactly that same kind of a thing time and time again until there is a possibility, somehow or other, that something in me wakes up, and this wishes to tell me that that form of behaviour is not becoming to a man. Then perhaps from that time on, I become interested in the possible evolution of myself. Before then, I just belong to an involutionary current.

Now I wish to create 'I'; 'I' is now observing me. 'I' is the observer; 'me' is the observee. There is a relationship between the two. We say there is 'I', and there is 'it.' 'I' is Conscious; 'it' is unconscious. 'I' has to observe 'me' to receive facts of my existance, because that's where I start. I want to know, first, that I'm alive. Afterwards I will find out how my life is being used by the unconscious. But the first is, 'I' am alive - that is what this 'I' is interested in. In the observation process of such an 'I' towards 'me' as 'it', - -(? ) the object, that what is Life, is, you

might say, perceived by 'I'., and eliminates, as much as possible, the form. Also that, we don't talk about now. The result is, 'I' receives facts about myself existing. The application of the observation, when it has to answer to the two requirements of impartiality and simultaneity, is directed to the behaviour of myself, physically. Because I can expect certain results, since in my physical behaviour, I can be in that behaviour, at times, quite impartial; and it may be possible, that when I am moving, physically, that there are very few associations connected with it. For instance, I can walk, and it does not make any difference how beautiful I walk, or how bad; or that I want to associate something with my walking. My walking is a very simple operation, on the part of the body, and it becomes easier for an 'I' to really observe this fact of me as a body, walking. I accumulate facts about myself. I call that knowledge. And the aim, now, is in the acquisition of such knowledge, which is obtained by 'I', that 'I', in this kind of practice, will grow.

Now the difficulty is, that as soon as I do this kind of thing - something that is quite unusual and unnatural - the different forms of my ordinary, natural mind and my natural feeling, object, to this objective faculty functioning. That is why it is very difficult in the beginning even to maintian it for longer than a moment. But realizing that that what I am engaged in, is for the benefit of myself, and ultimately I could translate it, in the wish to form a soul for myself - for various reasons, again, philosophically possible to explain why.

I will have a motivation why I want to continue to work, and even if this observation process is only real for one moment, I keep on repeating, as a result of the wish - as long as I have such a wish - this same kind of attempt. And in the beginning, the motivation is not sufficiently strong. Also the 'I' is not sufficiently strong itself to live for any length of time. I have to find a way of how to reach this particular problem in solving the question of consciousness by the constant repetition of an effort which I have made until my wish has run dry.

And so the answer is, keep on working any time that you feel you can do it, in any kind of condition that you believe is conducive, and constantly having in mind your aim. The aim for a man who wishes to work on himself is, in the first place, to set his life free; in the second place, to find this proper place in relation to the totality of all things existing in the universe - religiously, yet in the finest place, as it were, as a child of God, wishing, ultimately, if that were possible for him, to be united with the totality of such life in a Conscious and Conscientious world (?). Maybe even at times even he starts to dream about the possibility of giving up help to the universe as a whole or maybe that in his life he may be able to help others to achieve the same kind of a goal. The answer is keep on working as long as you have the wish. When the wish is very small it is too bad, you have to wait until you have more of a wish. Maybe life will teach you that you should have the wish. Maybe there is a possibility of overcoming laziness. Maybe there is a chance of seeing that many times energy is spent for quite useless purposes and all of that will have to form for yourselves a conscience which then when that starts to talk will probably tell you time and time again "why don't you work" and maybe at times you will work. Yah.

John Holo: There are times in my own work that I gain the feeling of-of-of- being over powered by what I don't know which seeks a type of spontaneous expression either on canvass or in words or in some form. . .

MR. NYLAND: It finds spontaneous expression in what?

John Holo: Either on canvass or in words through painting or writing...

MR. NYLAND: Yah. Yes.

John Holo: And yet in looking, in reflecting back on the experiences (Thunder Drowns out voice)

MR. NYLAND: Why are you interested in all this? Is it your little brain that has to be satisfied with answering such questions? It's all right but it doesn't buy you any bread. It's very nice little pass time if you could really explain what you want to do in expression on canvass or writing it is still your ordinary life it has nothing to do with your development - it is utilization of certain talents and of course questions are brought up which of course many times you cannot even answer - you cannot even formulate them and it makes you confused. Why continue? When work is very simple if you want to do it so that in the midst of any kind of self-expression or any kind of artistic ability that you put on paper that then perhaps at such a time instead of doing that you become much more acquainted with the abilities of what you are and what you can do. The proper study for a person is not self-expression it is self-knowledge. As we say self - knowledge — Gnothi Seauton on the temple of Delphi everywhere and always that is the purpose of work. All the rest can be very lovely philosophically, artistically, scientifically, whatever it is but what counts for a man is his attitude in his own private life towards that what he calls his god and that has to be encouraged and in that his inner life will start to develop and his inner-life when it has

developed will answer all the questions that you are concerned with now. "Seek ye the Kingdom of Heaven first" and all those things like self-expression in art will be added unto you. Don't make mistakes, don't keep on philosophizing do it at certain times when you can afford it and you say now for half an hour I want to think and meditate and sit and so forth, it's ~~is~~ quite alright but as I said it doesn't buy you any bread in heaven. A man's aim is to grow up and understand himself to see what his function ought to be if he wishes to become a man, if he is interested in Gurdjieff's definition of a harmonious man, that is a man who can do, then he, I would say is almost in the same direction as in the Bible when it says that, not those who say Lord, Lord, but those who do the will of My Father" and all this other thing is beautiful, I agree with you, very enjoyable but it is not very useful when it comes down to what we are now talking about. We are now talking about Work, we are not talking about how to spend your time. I hope you understand that I am not critical about it but I don't want to continue in philosophy. It has no end. The possibility of growth has no end either, but at least it is useful for me to reach a level of infinity instead of staying constantly in the realm of finiteness. You understand Work?

John Holo: To a slight degree I do, yes.

MR. NYLAND: Good. Then let's concentrate on seeing what is meant by Work. That is what we wish to talk about, at least that's what I want to talk about. I have no interest at all in anything else when there is no work. I'm interested in everything else when there is work. Alright. If you can think about it see if you have enough knowledge to see what you could do tomorrow if you want to understand something about yourself in true application of the principles of Work on oneself and maybe tomorrow evening we can talk

about it. Alright? Ya?

Martha: I'd like to describe to you what I do when I make a work attempt because it seems to me that most of the time it's not successful and. . .

MR. NYLAND: Now wait a minute did you listen to me a little while ago what we talked about?

Martha: Yes.

MR. NYLAND: Does that correspond with your description?

Martha: Yes, It does

MR. NYLAND: Does it?

Martha: Yes.

MR. NYLAND: Yes? Then have you done it that way?

Martha: Yes

MR. NYLAND: Why was there no result? You say successful.

Martha: I, well, I don't know. Maybe I wasn't trying hard enough or maybe the wish wasn't strong enough.

MR. NYLAND: Maybe, maybe.. Maybe you were looking for a result that it is not necessary to look for. What do you think is a result of work, particularly in the beginning with which you have to be satisfied? I've said it.

Martha: Well . . .

MR. NYLAND: A result is a fact which comes to my notice that I exist as a form of life or as a form in which there is life expressed in that form. That's all. That's all the result I can reach in the beginning. So don't look for any other result. I wish to reach a state of being awake with this "I". I am unconscious and asleep. I cannot even dream about what ~~I should~~ it will be when I am awake. I can philosophize and I hope that it will be this and that and the other but I use unconscious thoughts, unconscious facts, unconscious relationships. I interpret in accordance with my unconsciousness and most likely has

nothing to do with the state of being awake. When I wish to know what happens when I am awake and what kind of a world I will see then, I have to wake up. Then, at that time I will know. You understand that?

Martha: Yes

MR. NYLAND: Keep on gathering facts about yourself in a variety of all kind of conditions of your life. In conditions in which you are not distracted, in which you are not too much involved, in which there is not too much emotional energy used, just simple facts of an ordinary kind which we call circumstances which are conducive and in that sense you accumulate certain facts for yourself which at the beginning may not mean very much, but for yourself, but they do have a meaning in the development of your "I". The "I" needs practice and it'll take a long time to grow up but when it finally is grown up and it has maturity, then it has a meaning as a guide. And this is what I wish and for a long time I have to be satisfied with just practicing with this "I", wishing it to remain in existance, wishing it to grow up, wishing it to reach an understanding for itself of the knowledge why it happens to be, as I sometimes say, the mediator between God and myself. But, at the same time, trying this and discovering certain facts about myself which I really was not very much acquainted with also becomes extremely intriguing because that what is now myself and which I discover is very much like an adventure of, of going or of daring to go into a new country. And then a new world starts to open up and different aspects start to appear from different angles and I look at myself from this side and that side, constantly coming to the conclusion that this is me in my behavior without judgement, without wishing it to change, without having any wish for any description, without any like or not, it doesn't matter to me when it is objective I've lost all such interest. And then accumulation of facts

about myself in the sense of real self - knowledge becomes extremely important for me to be able to live further. Don't look for results - just work. When you have results you will know them. Keep on, as it were, sometimes by making attempts in the dark, not knowing what you will reach but do it! See I mentioned the other day a bank account. I keep on putting deposits in the bank account without looking how much my balance is. When it is too much the bank will let me know. I hope you understand what I am driving at. I would like you to be practical. I would like you to take the different theories that you have been exposed to, the different books you have read, of Gurdjieff himself, or of so-called interpreters or disciples about Gurdjieff, all of that is very lovely but unless it makes you Work it is of no use. It's a beautiful occupation of your time and an embellishment of your brain and a little bit satisfaction in your feeling. You also can start to feel or have a little compassion for Gurdjieff in writing that book ALL AND EVERYTHING and all kind of further admirations about yourself thinking that you are really working when you are reading some book. Nothing of the kind. I hope that that will come clear during the next couple of days. Work of Gurdjieff is 80% of what has to be done. The theory of how to do it is 20% and unless one starts to Work in the vineyard of the Lord there is no use in trying even to plant any kind of a seed because it won't grow up, more over you will not know how to tend to it. I include in this kind of literature about Gurdjieff all well meaning people starting with Ouspensky and de Hartmann and Nicoll and whoever there is - and so forth. All of them I say well- meaning but unless they hint or actually describe in definite terminology what has to be done it is of very little value. If you know what has to be done when you read a prescription you will not always

understand it because it has to do with terminology with which you are not acquainted and you don't even know enough about yourself because you have not real self-knowledge, you don't know what to do, you don't know what you are, many times you're habitual, you're completely unconscious, and sometimes your judgement of yourself is quite erroneous. But that part is quite alright because that's inherent in being an unconscious human being who we say is asleep or is mechanical or is automatic, I don't care how you call it. The question is what is a man if he wishes to become Conscious, Consciencious and wishes a Will, that is, he becomes harmonious. What is harmonious? That what a man is when he is in equalibrium. When the different influences of outer-life can affect him in such a way that he is not innerly disturbed and at the same time while he is actually living, can use the information he has about himself to do what has to be done in any kind of condition as required. What is required to be done in any condition means that each condition has to be solved in the proper way that whatever energy has to be sent in that direction can come from the person himself at the proper time perhaps aided by grace from the Lord. Aided by that what is of essential quality within him but ordered in such a way that that what he attempts to do reaches the object of his particular attempt at the right time, in the right way, in the right concentration and in the right desire of unselfishness. Also that must enter. All the different problems of relationships between people have to be considered. What is it that makes you care for certain people and not for others? Why does the Bible talk about loving your enemies? Why such impossible things as in the Ten Commandments? Why are there still religions which try to remain orthodox and adhere to certain rules? How is it possible that a dogma or doctrine of any kind of religion gradually gets watered down

and is substituted by an organization which has no more life. We talk about life in the first place about a man as he has to be in his simplicity. For a man to wish to work on himself means that he considers himself sufficiently important to make such attempts, And that after all he is in that sense not at all alone - that he has an aim, that he admits that there is something higher than he is and he wishes to strive towards it. That is why we talk about the practical application in his daily life - not on Sunday, not when he has a nice little evening reading a book in front of the fire place or a little bit of a ba-ba-ba- discussion. It does not help you. It is only a little stimulating if after that you would actually come down to brass tacks and actually do the t's and cross the i's. That's what you have to do. If you do not do it you cannot work, you don't work, and you don't get very far - you die, just die that's all. I hope you understand it because I'm not critical. I'm not at all judging you. I'm only saying you have to Work and in your meetings you do make attempts and you talk about Work and therefore I hope that tomorrow you will have many more questions. You are now a little familiar with the way I talk and you also will be afraid that I will be critical about whatever you say. You can be quite sure I will be critical but don't worry about it, because if you mean what you say then there is the question of how to talk about it. If I have to be critical I have to explain why I am critical. If I don't do that then you don't pay any attention to me and then of course I have nothing to say to you. If we wish to work a little bit together - if there is the possibility of that kind of work continue to exist- if there is a relationship between the group here and the continuation of that relationship with Warwick and the Barn, we will continue, we will send you whatever we think may be necessary, whatever you want for yourself in your development. There is no limit whatsoever to any attempt we will make in

order to help you, but your wish to Work has to be sincere - otherwise it is quite useless. Who has questions? Come, let's talk about questions. How much have we left? O. K. More questions?

Carmen Keltner: Mr. Nyland.

MR. NYLAND: Yea

Carmen Keltner: I'de like to ask how I can learn to accept myself and stop fighting against certain parts of myself because this fighting takes so much time and it prevents me from making work attempts.

MR. NYLAND: Yes that's right. So don't do it at such a time. It's very simple. There are hundreds of times during the day that you really have no particular opinion about yourself and also that you don't like it or dislike it - it just happens. Many times you have no thought about yourself and that what you are doing is habitual. It has already excluded your mental process. So it would be quite easy to be more impartial about such things. You bring it to the fore ground and you simply say to yourself here I am and try it with walking because as I say that doesn't require any particular like on your part. Whenever you get up, whenever you put a pot on the stove, whenever you make the bed you're not telling yourself how wonderful you are you just sometimes dislike doing it and then maybe it's not the right time to work on yourself. But there are hundreds of things during the whole day that you are completely free from any self-judgement or self-admiration and one starts with such moments because you're also alive in that time and you don't have to wait until the situation becomes difficult. You're exactly the same only you're a little bit more busy but you are still an object and quite definitely for observation on the part of "I" because you still represent Life. There are thousands of ways by which you behave and you are busy when you are talking

to someone and maybe at times you can see that you are doing that but you are there and make little movements with yourself - any kind of a gesture or gesticulation - any kind of a statement you make - any kind of a change of voice in tonality, any kind of a face that you have with an expression - any - kind of a breathing that takes place within you even that you can become impartial to it, because it has to be functional and all that is necessary to keep on breathing and filling your lungs. You're not saying all the time that you love to breathe. You know damn well you have to continue. It is these kind of simple things that one starts with. You sit next to someone you don't like it and why? Because the other person is such and such and you are this and this? Try in such instances to do certain things a little impartially, as if when you are sitting down it doesn't make any difference who is sitting next to you and you don't have to have that kind of impression of someone you don't even know. In ordinary language, in a conversation with someone you have to tell something to in a telephone how you answer, "Hello", in whatever way you do, when you see someone for first time in the morning and you say "Good Morning" now say it to wish - with wishing to say "Good Morning" in which something of you is present in that voice. Try to introduce in your ordinary superficial activities a little bit of your inner - Life - make that attempt so that you can actually mean what you are saying and that that what you are saying can be received as something that comes from you as I've said before, your two-foldness. Say something, intentionally if you can. Try to remember what you have said. If that what you have said was not really the right thing to say or that you could have said it a little differently, repeat it. As I

say "Good Morning" is no good but when I really mean it I say really "Good MORNING".. It is not that I want to just use certain words. I want to use them with a purpose. When I want to use that which is a little more essential within me I can expect that it can be understood by someone also essentially, then I will have a relationship which is a little bit more essential. When you love a cat or a dog, you talk to it, you pet it, you give it food, and you say, "Here, my darling that's for you." Treat a little child like that, then treat a little bit of a grown up like that in circumstances where you can afford it, where they are not going to kick you out. Make attempts of that kind during the whole goddamn day - the day is filled with opportunities - there is absolutely no reason why at any one time when you happen to think about Work that you cannot Work. You can. You can make an attempt of that kind of awareness. Create it and it will be there at least for a moment. This is what I talk about the seriousness of your Work. It is not just something you happen to do because you happen to just think about it. It is something you start to live with gradually as a necessity. It has to become more and more like a necessity - that you could not do without Work, the same what that you could do without breathing. It is a very serious matter and what I say now, sounds like a great deal of exaggeration - it isn't. When you get a little older you'll find out more even, dependent on age it's dependent on attitude. Dependent on the realization of what you actually are. It's dependent on your honesty - your particularily lying to yourself, your hypocrisy. In the different ways in your relationship when you could have been different you don't - you didn't because you were too lazy. But you didn't pay attention to that which you could pay attention to because you didn't think it was necessary. Make little attempts for yourself doing little things you've never done before and have done. It's a question of writing a letter to a friend every day for three weeks why don't you do it. If it is an instance, that you call up someone on the telephone because he or she is

you care. What will you do in case of an accident? Someone will help you. Can't you see that people sometimes just because of their idiocy, the way they are dealing with life that they are idiots. Can't you see that? That they are wasting energy, foolishly, unconsciously, of course, particularily, they cannot help it, maybe, but that they are stupid in doing it. It is stupid not to be responsible and it is not the answer to your life. Your life requires that you understand a little bit of what I call inner-Life - your essential qualities - that which is really more your life - not so much influenced by variety of such tremendous number of different forms of behavior in superficiality. You think about that. You see what you will do tomorrow. Maybe at 5 o'clock, 6 o'clock, or 7 you look at your day in review if you want to be serious, if you want to come tomorrow and try to get something out of this meeting you look at your life during one day, tomorrow, you judge it, you see where you have wasted your time, energy in foolish talk or in nonsensical pursuits. Be honest, don't be too critical only state the fact. You can even say you were a fool but don't think anything of it for tomorrow. Just make statements - how was your energy spent, your life that was intrusted to you and for which you want to become responsible. What have you done that was worthwhile? What have you done while you did it that you did it with your heart and your head and your hand? Infullness of that what ought to be done complete and there is sometimes when you have been quite slipshod and didn't want it. How often do you lazy so? How often did you not want to do a thing that should have been done and you didn't do it and for what reason. If you could try to develop your conscience a little bit in the way you are with others in your relations in what you have been saying for which afterwards perhaps you were perhaps a little sorry but you said well it doesn't matter because it's

all over. No, it isn't over. All such things are recorded. Believe it or not. They will not be presented to you at the gate of Heaven but they will have prevented you from accomplishing what you could have done and didn't do. And that will be an accounting in some form and you will not know when and how. But it will be a requirement for the understanding of your Karma. So you are at the end. Uh, what 5 more. Will we have one question of 5 minutes? Yuh?

John Knowles: Yes, you spoke earlier of deepening feelings to emotions. I have very much trouble, I guess maybe finding what it is that is my wish to Work. Sometimes I remember to Work and then I just kind of talk about it to myself. Other times I actually go forward with an attempt and sometimes it even seems like it is a good attempt but I have a hard time really finding what it is that is my wish. Wish is spoken of often but I can't really find it anywhere in myself.

MR. NYLAND: Haven't you got a wish to live? You have an ordinary life haven't you? Even when you dress up and you put on a special tie or you want to create a good impression. Of course you have a wish for your ordinary life. Otherwise you wouldn't want to live and all you have to do is apply that to a different kind of aim. Now that aim has to be clear if it isn't clear or it is so called not useful enough or that it is not appetizing or that you really don't want to do it because it causes you too much trouble. That's a different question. When one wishes to Work you want to work for that kind of an aim so you have to become clear first and that's what you want. If you're clear and you want it, then you Work. And at times you say I cannot do it because I have no interest so I don't Work. Say that "I don't Work." At other times say "I can Work" so now I Work. The question of emotions. Deepening of feeling - what does it mean? When I have a feeling it is for myself. It is a wish for my well being. I want to satisfy it in many different ways because I want to feel good. We define

emotion as the introduction of caring for other forms of life besides myself. On an equal basis if you like. Love your brother as yourself. ~~But loving~~ But caring for life ~~life in other~~ in different forms. Start with cats and dogs and horses and animals, but if you don't want to start with them, start with plants, it's a little easier although a plant never talks back, a dog at least will. Start with little children, start with your friends, end up with your enemies. This is the way one starts to care for life which is not your own but it requires caring because of life. Then you end up in that direction with the caring ~~of~~ for life ~~for~~ of mankind as a whole, in which you will perhaps even suffer when there are too many people dying in Viet Nam or because of some kind of a catastrophe. Then I take one more step. I say well this life on earth is not all the life there is. I become interested in the caring for life as a whole by creatures, entities, beings of a higher nature than I am. And so the final end is I allow God to have a place in my emotions. I wish to attribute to God that what I now feel for the possibility of a future development of everybody starting with myself. Then I have an emotional state and ~~then~~ in that way, I will answer to the purpose of being alive on earth and then on earth I can ask heaven to appear with me.

There are enough motivations of your wish-if you don't, pray to God that you ~~may~~ might get the motivation. If it doesn't come - make the statement that you have no motivation for the wish to Work and keep on saying it till dooms day. Maybe by that time you will Work on yourself. That's the end and so we stop for today and you have now a little task for tomorrow. I hope we'll see each other tomorrow evening. Prepare if you can with questions. If you don't know what to say write it up during the day so that you can read it off. Try to make as much as you can the level of the meeting of this kind sufficiently high so that you won't forget it and that then in thinking about it afterwards you can remember that

we did talk about serious questions of life on earth and that there was enough interest to consider such questions necessary. That's all, huh, Good night, everybody.

END TAPE

Trans: Kathy Miller / Becky Knowles
Rough: Melvina Ewing
Proof: Ellen Griffin
Proof: Elva Lawson

Group Questions - Dallas, Tx. April 2nd
Mr. Nyland's visit

this is a sort of index-

1. C. M. Gordon - " Would like to describe a work attempt . . . I was walking; had a strong, pleasant feeling, as if some one with me. Was wondering if I was getting off the road. Should I get used to it? Eliminate it?"
2 Melvina Ewing - "When I make work attempt; have for a split second objective faculty, how do I make more "I" present?"
3. John Holo: "At times overwhelmed by what I don't know, seek expression in painting . . ."
4. Martha (Houston): "Would like to describe work attempt; not successful. . ."
5. Carmen Keltner: "How can I learn to accept myself - stop fighting certain parts of self - this takes energy. . ."
6. John Knowles - "Re: deepening feeling; hard time finding my wish . . ."

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